

A

wonderfull and straunge
newes, which happened in the Coun-
tye of Suffolke, and Essex, the first of Fe-
bruary, beeing Fryday, where it rayned
with heat, the space of vi. or vii. miles compas:
a notable example to purvs in remembraunce of
the iudgements of God, and a preparatiue, sent
to moue vs to speedy repentance.

Written by William Aue-
rell, student in Di-
uinitie.

Ecclesiasticus. 11.

The workes of the Lord are wonderfull and glo-
rious, secrete and vnknowne are his workes among
men.

Imprinted at London, for
Edwarde White, dwelling at the little
North doore of Pauleschurch, at the signe
of the Gunne.

1583.

Warranted and
 names, which happened in the Court
 of Justice and before the Lord of the
 Bench, before the day, where it rained
 the first of the month of June
 a number of persons to have in hand
 the judgment of God and a preparation
 to meet it with a ready conscience
 William de William
 Sheriff of the County of
 Middlesex

The undersigned do hereby certify that
 the within and above is a true and
 correct copy of the original



Impressed at London for
 Edward Wyke, dwelling at the late
 North door of Pauls church, at the sign
 of the Crane.



A hath samed god in the
eyes of our God (Christi-
an Reader, no cause com-
pelling but his mercie,) al-
wayes to admonishe and
warne befoze hande, by some extraordi-
narie euent, of the punishmentes and
plagues that he will send for sinne, and
so great is his loue towarde mankind,
whom he hath made, that when he per-
ceiueth his image to be defaced in mans
soule, he will not yet strike generally,
till he haue warned vs vniuersally, so
that befoze the stroke of his iudgements,
he alwayes sendes the messengers of his
mercies, which burling out thzough be-
hemencie of his looue, doth put vs in
mind of þe waight of his wzath, & albeit þe
þe heartes of the wicked are hardened, so
þe no iudgement will make them quake,
no maruailes amaze them, no wonders
twine them, no myzacles moue them,
nor mercyes amende them, so that they
are of the nature of the stone, which al-
beit it be wet without and seemeth ne-
uer so moyst, yet is it within nothing
lesse then harde and drie, therefore the

Lorde giueth them ouer to their lustes,
 so that they are brambles of the desert,
 tares of the fiede, chaffe of the Coine,
 and stubble for the fire, who while they
 beape sinne vpon sinne, and draw sinne
 together with cart-ropes, who while
 they multiplie one mischiefe on another
 graue the spirit of God, treade downe
 the bloud of his Testament, and drinke
 vp iniquitie like water, who while they
 eate vp the poore, oppresse the needie, be-
 fraude the simple, and gnaue in sunder
 the heartes of the innocent, treasure vp
 vengeance for themselves against the
 day of wrath, to these therefore are the
 iudgements of God sent to make them
 without excuse, but to the goodly are they
 giuen for their better amendment, who
 while they beholde the woorkes of the
 Lorde wrought onely to this ende, that
 they should cast off the woorkes of dark-
 nesse, and cloath themselves with the
 louely garments of light, & they should
 mortifie the deedes of the flesh, and liue
 againe to the libertie of the spirit, that
 they should put of the olde man with his
 concupiscences, and put on the new man
 Christ

our of Suffolk.

Christ Jesus with his vertues, their
contribution should tend to his glorie and
their saluation to his endless merite.

Philipp Melancthon recordeth in his
Latine Chronicle, that before the dena-
tion of Italie there were sene manie
prodigious and wonderfull things, as
armed men fighting in the ayre, bloud
to flow out of the earth and to breake
out of the harde walles, with manie
other wonders which threatened great
calamities.

Before King Philip invaded Greece
the beaues appeared abominable.

And if we may creebe probable Au-
thors, when Marcus Antonius and C. Por-
cius were Consuls, the Elements rai-
ned in flie, with bloud, and L. Volu-
mus and Ser. Sulpitius being Consuls,
of Rome, Metaphrasus the Rhodian Luca-
nia a Countie belonging to Naples, be-
tweene Puglia and Calaber, before Luci-
us Crassus was Gaine of the Parthians,
it rained stones, L. Paulus and C. Mar-
cellus being Consuls, it rained blood,
and at this time also hard burned Ty-
beris to be come from heauen.

Before

Strange newes

Before the Warres in Denmarke,
were heard the noise and sound of trum-
pets from the skies.

The yere wherein Vespasian de-
stroyed Ierusalem, a starre appeared in
heaven in the figure of a sworde, han-
ging over the Citie, Wagons appea-
red wandring and running through the
regions of heaven, and armed men
were seene fighting in the Cloudes.

In the yere the seventh, being By-
shop of Rome, the Sonne for certayne
dayes seemed all bloody, after which ther
followed a greivous pestilence.

In the yere of our Lorde 1348.
Charles the fourth being Emperour,
certaine beasts fell from heaven, the
corruption and stinke whereof brought
a sorrowfull plague.

In the yere of our Lorde 1356 Ca-
lixus the 13 being Bishop of Rome,
among the Sabynes, was brought forth
a calf having but two feet, at which
tyme in Rome over the gate of Venus
It rayned blood, and the same
tyme did it raine flesh in Lyguria.

Henric the first being Emperour, in
the fieldes of Hemilianus and Flaminus

in

out of Suffolke.

in Italie, It rained bloud in the Ibes
of Iune.

Innumerable examples, and most
strange wonders could I recite which
hane happened in times past among our
elders, which would aske a large scope,
and open too wide afeelde for me to wan-
der in, which albeit they are reported
of credible Authoys, yet for that they
would seeme rather incredible then pro-
bable to the common sorts, I omitts
them, and will dratwe to those which
we all doe stedfastlie beleue, and yet in
their effectes are farre more strange.

Does me not reade how Arons rodde
changed into a Serpent, which deuoured
vpon all the roddees of the charmers of E-
gypt, and of the 10. wonderfull plagues
that God sent vpon Pharo & his people. Exodus. 7.

The Children of Israell murmured
against God, and he sedde them with
quailles from heauen at euen, and filled
them with bread of Man in the morning.
they grudged for water, and the Lorde
burst the rockes to giue them drinke, so
he sedde their hunger with flesh., and
quenched their thirst with water, he
driued the redde sea so that they went
through
through

Strange newes

through as on drye lande, and closed the waters vpon their enemies like a wall. At Corah, Dathan & Abiram, murmured against Moses, and the Lord sent a wonderful miracle vpon them, the fast and solid earth opened her bowels and swallowed them vp, with their families their goods and all the men that were with Corah, so they went downe into the pit alive, the earth covered them, and they perished from the congregation.

Iosua. 4.

Exodus 14.

Exodus 14.

Iosua. 10

In the dayes of Iosua the Lord, shewed wonders vnto Israel for he led them through the waters of Iordan as he vnto in the dayes of Moses through the red & salt sea, so that when the Priests that bare the Ark of the covenant passed in the waters of Iordan, they were cut of, and stood still on a heape, and as long as the Priests stood there on the drye lande, the waters of Iordan returned vnto their place, and flowed ouer all the bankes thereof as they did before.

Samson and in milobbe are the examples of wonders set downe of our view in the holy scriptures, in the same booke of

out of Suffolke.

of Iosuah we reade that when the five
King, Adoni, Zedek, Hoham, Piram, Ia-
pia and Debir, made warre vpon Gibe-
on, the Lorde discomfited them and
threwe downe great stones from hea-
uen, vpon them, so that moze dyed with
the baile stones then dyed by the swordes
of the chyldren of Israell. the Sunne stood
still in Gibeon, and the moone in the val-
ley of Aialon, till the chyldren of Israell
weare auenged of their enemies, a hole
day stode y sonne still in the middell of
heauen, and hasted not to goe downe.

The lyke we reade of, in y Hystorie of
Hezekiah, and in briefe the whole booke
of God is a spectacle of his wonders, a
glasse of examples, and a mirrore of his
miracles, set downe by his spirite for
our instructiones, loke through the old
Testament, and turne over the new, for
if they bee not bothe farled with won-
ders, and stozed with miracles, where-
fore are they witten but for our lear-
ninge? Wherefore weare they don but
for our comfort, *Quaecunque scripta sunt,*
ad nostram doctrinam scripta sunt, they
weare not onely wrought for olde Is-
raell, but also for vs the redeemed and
chosen

Strange newes

chosen people, to teache vs to beware
by their dangers, who not regard-
ing the workes of the Lord, did hard-
den their hearts against his iudgments:
who contemninge the mercies of God
in their deliuerance, were payed home
with the terror of his vengeance, but
are there not some Epicures amonge vs
that liuinge at their luste, thinke these
thinges to be shadowes: are there not
some Libertines amonge vs, that per-
swade themselves that these thinges be-
ing past, pertaine not to them, and are
there not some hard harted Nollasides-
ans, that: scarcely beleue these thinges, so
that they saye they are, *Obliterata vetust-
ate*: therefore that they might be with-
out excuse, behold the arme of the Lord
is not shortned, no; his power is not a-
bated, but beinge. *Semper et ubique idem*,
he leaues the wonders past, and prickes
vs forward with thinges present. he
leaueth foraine reportes, and shewes
his workes at home, he comes now to
our towne, and knockes at the gates of
our Citties. O happy we, if we take
him, O cursed we, if we forsake him:

the

out of Suffolke.

the Loyde hath heard the cryes of hys ministers, soundinge his Gospell, long time amonge vs, but their voices are not harde, no; hys wordes winnes no regarde: and therefore seeinge our stony hartes wyll not ware softe with the sounde of his Gospell, he proues if they will melt with the fire of his miracles.

It is not longe sythence God shaketh the earth in hys anger, when hee was mooued, the earth quaked, and the very foundations thereof tottered, thynges sencelesse can tremble at Gods iudgementes, but sinful men feare not his furies, so; a short tyme hath woꝛne out the remembraunce of so great a wonder: and as that, so all others shal laste wyth vs but nine dayes.

That Godlye exhortation of Maister Felde, to the obseruations of the Sabboth, is almoste alreadye forgotten, and that heauie iudgement of Parris garden, beeginnes to slippe out of remembraunce, so; men beeginne to sleepe theither agayne, accounting

accounting the speciall warning of our
 O M D, to bee some sodayne accident,
 that happened rather by chaunce then
 by choyse, and because they will be as-
 sured to scape the danger of falling,
 they make account to set fast footing on
 the ground as though the earth were
 not the Lordes and all that is therein,
 and as though the Lorde can not open
 the earth to swallowe the despyers of
 his worde.

AB

We haue yet freshe in our remem-
 brance, the greuous punishment of M.
 Brustar, but why do I call him master
 that being olde was a filthy slave to his
 lustes, & the horrible death of his minis-
 ter louelie Lais, that loathing labour, lived
 by luring, but euen as Alcibiades the
 Athenian was slaine in the filthy acte
 of his pleasure with his harlot Tyman-
 dra, and as Plutarcke and Valerius ma-
 ket mention vncertaine how: euen so
 the Lorde strooke this old Lecher with
 his fine Flora, that both of them were
 stubble for the fire, leauing the maner of
 the iudgement, to iudge by the matter
 that remained, and surely as wonder-
 full

full a iudgement as euer hath hapned
and as harde to be scanned by the de-
uise of mannes witte, that so small a
fyre as a lyttle panne of coales halfe
wasted, should consume almost the one,
and also burne the other to death, but
sure a right and iust iudgement that
one serielement beyng visibill, should
consume another vnnisibill as the burn-
ing fyre to consume y^e flaming luste, for
such is the nature of lust, & rightly and
fitlye may the heart of a lustfull lecher
bee compared to the stone Albestes, that
beyng once on fire, is neuer quenched,
nor the lustfull hearte of an olde crooked
and consumed adulterer tyll death ne-
uer wasted, but they had their iudge-
ment, for our ensample, and wee may
by there perill make our present profite.
¶ We graunt we may, least a speedie
threatened punishment come vppon
vs.

This warning was not given when
the Lorde by a wonderfull worke, dyd
shewe his omnipotencie in other places
for on Friday the first of this present
moneth of Februarye, in the countie
of Suffolke at Ipswich, Storcknayland,
Hadley

Straungenewer.

Hadley, and manye other places: the
Lorde shewed the power of his hand in
this Straunge and wonderfull effect.
When ryding by the way, as it is credi-
bly reported, felte in a Snowe as it
were in a small bryling, a heavier fall
of matter then in snowing is accusto-
med to be, and feeling the same to pat
somewhat hardly vpon them, by better
advisment perceyved it to bee a contra-
rie matter. and therfore taking of it
vp in their handes, they founde that it
was Wheate, the Straungenesse hereof,
did amaze many, who doubting it was
some deceipt & coloured deuise, did not
greatly beleue the same, till comming
into the townes and villages. and by-
ring & report thereof, it caused & town-
men and dwellers, to make searche in
their Gardens, for as much as they
knew that if any such thing fell, it wold
there be presently found, neyther could
it bee seene in the highe waies, for as-
much as it rained in so thyn & small an
order, & the moisture & wet, with & hab-
binesse of the way, did take away the
knowledge thereof. But in Gardens
and

and Close and by Darves was founde
greate aboundance thereof: there was (at
the wrytyng hereof) in Countie, one Mai-
ster William Giffreies Clothier, a cre-
dible man and dwelling in Ipswich,
who founde of the same in his Garden,
and brought thereof to London: and lying
at the George in Lombardstreet, gaue
therof to the Host named Maister Oliver,
and to other Gentlemen that desired the
same of hym, besides diuers other honest
and credible persones dwelling in that
Countie, which lodged at the same place,
and faithfully reported the same. Now as
touchyng the maner and likenesse there-
of, it did rightly resemble our common
Wheate, sayng that it was of a softer
substaunce, and looked somewhat greener,
other wise like unto our Wheate in
all respectes: There are that did bite and
eate thereof, who doe affirme that it hath
a more meatter inward substance then
our Wheate hath, and whiter also with-
in: and it is reported, that some haue ba-
ked thereof, but whether that be so or no,
it is not greatly material, onely the thing
is straunge, that any suche substance

Should raine from the Heauens : but least
 some should object that it might be scatter-
 red by the handes of some , in some cer-
 taine places . It is assuredly saied that it
 rained not onely in some one perticuler
 Towne, but sixe or seuen miles compasses
 naie some saie that it was founde also in
 Essex and other places : neither could it
 be scattered by men, either by negligence
 or pretended purpose , for as muche as it
 was founde in many mens Gardens and
 Backsides , whereas none could come to
 plae any suche pageaunt . This gentle
 Reader haue I heard tolde of those men
 them selues inhabitng that Countrey,
 whereof some substanciall and credible
 haue gathered and brought to this towne
 (for triall thereof) of the graine; Lett vs
 not therfore bee to curious in searchng
 out the naturall cause hereof , for were
 Aristotle aliuie with all the Philoso-
 phers of the world, thei could not searche
 out the cause thereof, neither is there any
 cause to bee founde , but the infringible,
 will and potwer of our God, who is Cau-
 sa causarum , and causa sine qua non, he
 it is that is the efficient cause thereof, the
 finall

small cause and ende wherefore he sendeth
the same is our repentance, that wee be-
holdyng his Omnipotentie, might turne
from sinne speedily, conuert to hym hastes-
ly, late holde of his merite, and by our
godly life set forth his glorie: for God, se-
pyng his worde daily preached, his bene-
fites and graces receiued: our peace,
wealth, and quiett encreased, and yet our
lives no whit amended, beginneth to
shoote out the arrowes of his anger, out
of the bowe of his iudgement and displea-
sure: and sepyng we regarde not his word,
he will teache vs by wonders: Sith wee
despise the invisible grace of his Sacra-
mentes, he wil sende vs the visible signes
of his plagues and punishmentes: I can
not, neither wee maye not enter into the
counselles of the Lorde, to saie that this
or that will happen or succede thereof:
But surely *Marcellus* the Heathen man
could saie: *Prodigia esse decorum iras vel*
minas: that straunge euentis are either
the anger or threathynge of the Gods.
And it hath beene approued in all ages,
that after suche extraordinarie and por-
tentuous tokens, haue followed straunge

and terrible accidentes, as is plainly to
be proued by many and sundry histories;
for thei haue been the forerunners of pla-
gues, of Marres, of famines, of the
death of Princes, of the alteration of sta-
tes, and of innumerable mischeefes, all
whiche lett vs leaue to the Lorde at his
pleasure, and seeke to preuent them by
repentaunce and prayer: Let vs leaue the
secrete vnderstanding thereof to hym,
who maketh no man of his counsell: and
for so muche as we can not comprehend
the same, within the compasse of our ca-
pacities. As *Sauiet Augustine* saith:
Dicamus deum aliquid posse, quod nos
fateamur inuestigare non posse, in re-
bus enim mirabilibus tota ratio faciendi,
est potentia facientis: Let vs graunt that
God can doe somethyng, whiche we con-
fesse we can not searche out: For in thyn-
ges that are wonderfull, the whole ma-
ner to doe the same, is the power of the
doynge thereof. For as *Gregory* saith:
Rationem de occulto dei consilio quæ-
re, nihil aliud est, quam contra eius co-
filium superbire: To seeke a reason of
the secrete counsell of God, is no other
thyng

Augustin.

Gregory in
hom. 1.

thyng then to resist his counsell: And as
the same Father saith in the same booke
The miracles of God, thei may be con-
sidered by studie, but not searched by vn-
derstandyng: And therefore we must saie
with the Prophet Dauid: This is the
Lords doynge and it is wonderfull in our
eyes. In whiche cause Christian Bre-
thren, seynge the Lorde hath by his greate
wisdomie and power, declared himself in
this wonderfull sorte vnto vs, and hath as
it were, shaken the sworde in his displea-
sure, to signifie vnto vs the waight of his
anger. Seynge also wee knowe the cause
thereof to bee our synnes, whiche because
thei are outragious, haue therefore incen-
sed the wrath of our GOD: and conside-
ring likewise, that wee knowe the mea-
nes and waies to puenent the wrath and
indignation of God: namely by our re-
pentance, by a sorrowe vnculned, a faith
assured, with a full purpose of a life athen-
dement: Let vs not slacke to turne to the
Lorde, while he now turneth vnto vs: let
vs not be slow to seeke him while he may
be founde, for if we knowe our Spalliers
will and wode is not, wee shall bee beaten
and

Strange news

many stripes. Let it not be feared of vs as
it hath bene of the *Athenians*; among
whom when a certaine olde man came in
to their Theater, and none of the Citi-
zens would rise and giue hym honour,
(albeit, the reuerence of age was confir-
med among them by lawe) he came by
chaunce by the Ambassadors of *Lacede-
mon*, who also came thither to beholde,
who perceiuing the olde man because of
his graine beares, rose vp and gaue hym
rome: whiche when the *Athenians* be-
helde, with a great shoote they praised the
deene; to whom one of the *Lacedemonians*
saied: *Athenienses quid sit rectum sciri-
at illud facere ex toto negligunt. The A-
thenians know what is meete to doe, but
they wholly neglecte to doe the same. Enen
so Mutato nomine de nobis fabula nara-
tur: Christians knowe what is meete to
doe, but they wholly neglecte to doe the
same.* *Althorow* telleth of certaine Birdes
that albeit they haue wynges yet they can
not flye; because they want eyes; and ther-
fore they gather crepe and hopp upon the
earth then flye any whit at all: and so such
maie wee here compared. For albeit wee
haue

hath the wynges of knowledge, yet wee
lacke the eyes of faith: and therefore when
wee shoulde flye with our myndes and
thoughtes to heauen, for want of faith,
our hartes creepe vppon the yearth, and
are settled on yearthly thynges: But as
Hierome saith: Non sufficiunt mandata
dei memoriter scire, & opere obliuisci.
It is not sufficient to knowe perfectlie
the Commandementes of GOD, and
by our woorkes to shewe wee haue for-
gotten them: whiche whether we haue or
not, is manifest by the wofull spectacle of
our sorrowfull daies: in whiche time is so
settled, and growne to suche ripenesse, that
it waiteth but for the sickell of the Lords
iudgements. Look on our pride: are not
our men like like Donners, and our
women like like Players? Are not the
bellies of men like bolsters, and their but-
tocks made like Butterflyes? Are not
our women chaunged into the shape of
men: how are their heare curled like Rof-
sianes, and their garments made like
Balkers? what terryng and howling,
what shoddyng & shouldeyng, what nice-
nesse in treading, what lectures in going,

Hic, ad deme-
triadem.

STRANGE NEWS

What coynge in countenance, what trise-
lyng in talking: and to be sharte, how are
maners corrupted, and all good orders
subuerted: Laie this to the touchstone of
Gods worde, and see how it agreeth: alas
it makes the godly to groue, although the
vngenerous beleeue no greefe. Leane this
and looke vpon our couetousnesse, what
pittie is there of the poore, and what re-
lease of many needie: how are rentes rais-
ed, Incombes leueped, Leases corrup-
ted, Bonds and their forfeitures sued, poore
needie soules imprisoned, lawes wrested,
and truthe little regarded: maye it not be
said of our daies as *Petronius* said of his,

Quid faciunt leges vbi sola pecunia regnat.

Aut vbi paupertas viuere nulla potest.

Iam non iudicium est, nihil est nisi publica merces.

Nulla, iustitia est, frans ubi iura regit.

Venalis populus, venalis curia primum.

Ipsaq; maiestas, ere sepulta iacet.

What good do lawes where money raunges alone

Or where the poore can not obtaine his right

Our iudgement now to common gaine is growne

No iustice is where fraude puts lawe to flight

When set to sale the iudgement seaze likewise

Honor her self in money buried lies

But

But omitting this with our Usurie,
Blasphemie, Adulterie, Enuie, Subtel-
tie, Oppression, Extortion and Roberie
sayng we are all corrupte, euen from the
sole of the foote vnto the hedde. Seeing
there is nothyng whole in vs, but all
wounds and swellings, and sores full of
corruption: Lette vs desire the Lorde to
mappe vs up, to bunde vp our woundes,
and to mollifie vs with the Oyle of his
grace, for wee are the vnfruitfull vine-
yard, euen this little realme of England
whiche albeit our lande hath been plen-
tiful, yet haue our liues been barren and
vnteachfull, the Lorde hath hedged vs
in with his graces, he hath gathered out
the stones of Poperie and errors, he hath
planted vs with the beste plantes, name-
ly of sounde Religion, and the truth of
his Gospell, he hath builde a Tower in
the middell of vs whiche is his Church,
as hee haue a winnecesse the house of pra-
yer, the Lorde hath looked that we should
bring forth the grapes of good life, but we
haue brought forth the wilde grapes of
wickednesse, and now our owne consci-
ences can be witnesse, that the Lorde hath
doen

doen so muche for vs, as more he could
not doe for any Nation: he will therefore
take awaie our hedge of defence, namely
his mercies, and so shall wee bee troden
downe of our enemies.

The Lord hath looued vs with an
euerlastyng loue, he hath chosen vs to
hym self in mercie, he hath fedde vs with
the fardelle of the pearth, and given vnto
vs the dewe of heauen: he hath caste a
bancke about vs for our defence, and clo-
sed vs in with a wall of strength, he hath
with peace sent vs plencie, and with a-
bondance given vs tranquillitie. Wee
haue a gracious and mercifull Queene
to guide vs, indowed with wisdom, lea-
rnyng and vertue, that laboureth daie-
ly the increase of the Gospell. God hath ge-
uen wise and graue Counsaillers, in the
myddest of trouble to determine our cau-
ses, who care and carke for the defence
of our Countreie, and applie their studie
for our common weales commoditie, the
Lord hath endewed vs with learned Bi-
shoppes, Pastors and teachers, who ring
daie-ly in our eares, the gold: u bellies of
the Lawe and Gospell: who sounde out
of

of a sweete golden Trompet, the chere-
full illarum against our enemies. Thei
feede vs with Manna, beying Augelles
foode; and giue vs cleare water out of
the pure Fountaine: Thei haue stopped
vp the muddie puddelles of Popery, and
giuen vs to drinke of the cleare Siluer
streames of the Gospell. Lett vs not bee
vnthankfull to GOD for them, for thei
stande in the gappe, to tourne awaie the
wrathe of the Lorde; it is the praier of
these, that holdeth backe the angrie hand
of the Lorde. *Ouid* saith, that *Ariurus*
is a Starre, placed nere the Pole Ar-
tick, whiche neuer falleth, but riseth and
compasseth continually about the Pole;
if this starre should fall, the Pole would
by and by faile, and so the whole frame
of the worlde should perishe: Euen so
these holie and godly men (as no doubt
there are some, though the number bee
fow in this Citie) thei are those that daie
and night doe compasse the Pole of this
worlde; who continually beate in the
eares of the lorde with their praier, and
like this Starre; thei are continuall in
rising, and neuer fall, were it not for
whom

wherein the frame of this world hath long
since been dissolved, but assuredly that
being is not long, for these wonderfull
tokens and prodigious signes, doe ma-
nifestly tell us of the worldes consumma-
tion, let vs therefore watche, for the same
is at hande. Let vs be like Virgines
with our Oile in our Lampen, that wee
maie enter into the wedding Chamber,
when our spouse Christe Iesus shall come
to Iudgement, let vs continue to stande
that wee maie gate of the heauenly Ganna,
let vs strive valiantly that we maie ob-
taine the Crowne, and when the kyng-
dome we haue long hoped for, and heare
the sweete and comfortable saying: Come
ye blessed of my father, inherite the king-
dome prepared for you, from the begin-
ning of the worlde, and that this thine
speedely come. Let vs continually crye,
Come lord Iesus, come quickly, bring
vs to the fruition of thy ioyes, and shor-
ten these our miserable daies, that wee
maie all with one voyce glorifie thee in
thy heauenly kyngdome, and sing that
sweete song holie, holie, holie, Lord God
almightie: Graunt this O Father for
Christes

out of Suffolke.

Chilles sake, to whom with thee and the
holie spirite be all honor and praise bothe
now and for ever. Amen.

Witnesse hereunto, these men
whose names doe followe.

Maister Wyllyam Geffreyes,
dwellyng in Ipswich.

John Bull, seruaunt to Justice
Germaye.

Richard Boothe of Ipswich,
dwellyng with Olyuer Boothe.

Richard Kaye : with diuers o-
thers

FINIS.

out of 2 folios

Chapman to whom with the
holie spirit be all honours and glory
now and ever Amen

Wittneffe hereto, the man
whose name her followeth

Master William Chapman

do hereby certifye

John Chapman to be the

author

of the booke of

the way to Obedience

the which he hath

written

1571

